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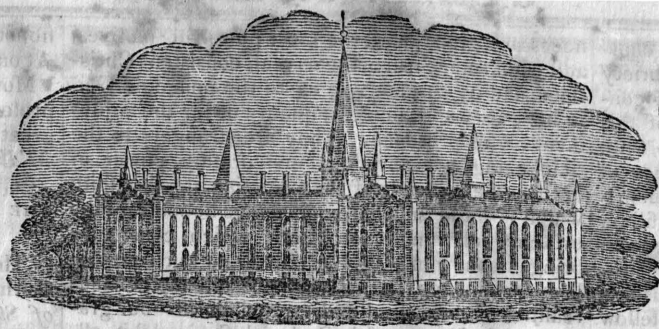
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—“that THY way may be known upon earth, THY saving health among all nations.”

**VOL. III.**

**GAMBIER, OHIO, FRIDAY, AUGUST 16, 1833.**

**NO. 49.**

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

## ISAIAH LX:

“Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.”

“Arise, shine forth, thy dawning hour  
Of light is come, lo! Salem's tow'r,  
With holy radiance streams;  
The glory of the Lord is ris'n,  
The Sun of righteousness has giv'n  
His never setting beams.

See on the mount the prophet stand,  
To heav'n he waves his outstretch'd hand,  
Bright his uplifted eye;  
Touch'd by a coal of living fire,  
The word of God his lips inspire  
His mission is from high.

The people sat in darkness dread,  
Its blackest mantle o'er them spread,  
The long unbroken night;  
No hope, no prayer, to raise their trust,  
When from above the vision burst,  
Upon the prophet's sight.

He saw the glorious morning star,  
Rolling in brightness from afar;  
He heard from heaven's height,  
Glory to God by angels sung,  
While through the earth their chorus rung,  
To hail the Saviour's light.

If such salvation's dawning gleam,  
The radiance of its rising beam,  
What will its noontide be?  
When in the sanctuary blest,  
Jehovah's glorious feet shall rest,  
And all his mercy see.

No sun shall pour that radiant noon,  
Lost in its brightness, shall the moon  
In darkness pass away;  
The Lamb shall be its light divine,  
The glory of the Lord shall shine,  
In everlasting day.

[London Chr. Guardian.]

## BIOGRAPHY.

### ROBERT HAMET THE LAME COBBLER.

This little volume makes a valuable edition to the Sunday-school library. A part of Robert's interesting history of himself we give in the following extracts.—*S. S. Jour.*

“I was an only son, and as soon as I was able, I was obliged to work hard, to assist my parents. While too young to work in the field, I was employed at home, picking up chips, and feeding the chickens. So soon as I was able to go with my father, I began to know what trouble was. My father had no education or religious principle. All that he thought of from morning to night was work, work. He seldom spoke to me, except to hurry me and call me lazy. My poor mother was always kind, and my only comfort was to have her comb my hair, and call me her good little boy.

When about ten years of age, I was sent out one day a few miles, on an errand. While waiting for the gentleman to come in from the orchard, I closely observed all that was in the room. Many things were new to me and with the curiosity which you know all children have, wished much to know the use of all I saw. Some books were open on the table; I could not think what they were for; we had none in our house. At last, I took courage, and asked the children who were playing about, what those things were with black marks made all over them. They laughed, and ran and told their mother what I had said. She came to me and said, “Poor boy, did you never see a book; and

don't you know what they are?” I said, “No I have never seen one before.” Then I fear, my child,” said the good lady, “that you have never been at church, to hear the word of God, and do not know the commandment.” I did not know what she could mean. I had often heard my father use the name of God, but it was when he was very angry, and I thought it was something very bad, and was always afraid. You had better ask your father,” said the lady, “to let you go to school and learn to read; there is a school a mile from here, where my children go. And now while work is dull, I hope he will send you, that you may read God's blessed book, which will teach us how to live, and fit us to die.” The kind lady then gave me something to eat, and bid me sit by the fire and warm myself, before I began my cold walk.

Some time after, my little sister died. I had loved her with all the tenderness I was capable of feeling. When weary with hard work, her innocent plays and kisses comforted and cheered me. At night she would sit on the door-steps for hours together, watching my return. As soon as she could see me coming down the footpath that led over the hill in front of our house I could see her spring up and clap her little hands with delight. But she sickened and died. Oh! how did my sinful heart murmur at this loss! I thought it was cruel and unjust in God to take from me the only comfort and pleasure I had. I did not then know, my dear children, that God never afflicts us willingly, or to make us unhappy; but in order that we may remember who gives us our blessings, and love Him better than any thing else.

“When I saw my sister put into the grave, I would have given the world to have known that she was happy, and that I should see her again. I thought that such a hope was all that could then comfort me. But I will pass over this part of my life; for even now it gives me much pain to think of it.

“My poor mother was never well after this, and soon died. I was then left alone with my father.

“It was at this time, when I was about twenty years old, that my terrible affliction happened. It was in the midst of a very severe winter, that my father wished me to ride over the mountains about fifteen miles, and get some money that was due to him. The sky was cloudy, the road was lonely, and the ground was covered with deep snow. I expressed my fears of losing my way, but my father insisted that I should go, and I went. I reached the place with much difficulty about noon, but could not find the man I went to see, and have my business settled till after three o'clock. When I started for home it was almost dark. It soon began to snow, and the wind being in my face, I could not see my path, and was obliged to leave it for my horse to find. I had gone only a few miles, before my horse became very tired, and soon refused to go another step. I now gave up all hope of reaching home, and tried to find my way back to the place I had left; but after wandering about some time, I stumbled over the body of my poor horse, who had died from cold and fatigue. I was now so chilled and exhausted, that I could go no further; to call for help was in vain; no house was near, and if there had been, my feeble voice could not have been heard, while there was such a raging storm. All I could do seemed to be to lie down and die. I cannot tell you, my dear children, the agony of that hour. I knew that I was a great

sinner; I felt that the holy God would not admit me to his presence, and I must go I knew not where; but I felt that I must be miserable. I knew not the way, the blessed way that God has appointed, in which guilty lost men can be reconciled to Him, and become heirs of everlasting life. I do believe to this dreadful conviction of unforgiven sin, I owe my life. It prevented that feeling of indifference and carelessness which always ends in death.

All my body was as badly frozen as it could be, but, by the blessing of God, my strength was restored, and I now enjoy more than I could have expected ever to enjoy. When my recollection returned, I thought that God had spared me to seek the mercy I so much needed; but how to obtain his favor I knew not. I asked if there was any one in that place, who could tell me of God and his book. The people said that there was a woman in the neighborhood, who could tell me about these things. She was sent for, and I found that she knew all my past feelings of guilt and misery. She knew I was a great sinner, and that I could not atone for my sins; and when she told me that God's justice required a perfect obedience to His laws, my anxious cry was oh, “what shall I do to be saved?” Her answer brought hope and joy to my heart. For she told me of the friend of sinners, who had offered himself a sacrifice to God, that we through him might be saved. She read to me of his sufferings and death, till it seemed to me my heart would break. Oh! what a Saviour was here offered; all that is required of sinful man is to believe, love, and obey Him with all the heart. Now children, it is growing late; come to-morrow, and I will finish my story.” But have I not told you already *why* I am happy?

## RELIGIOUS.

From Bishop Hobart's Posthumous Works.  
IMPORTANCE OF FIDELITY IN WARNING SINNERS.

In obedience to the command of that God whose commission we bear, and of the church whose ministers we are, it is our duty to “show you your transgression and your sins;” and in the discharge of this duty to “cry aloud, and spare not, to lift up our voice like a trumpet,” to execute her commission with plainness, with fidelity, with energy, and with zeal.

1. The charge respects sinners of every description, not only those who have advanced to the last stage of confirmed impiety, openly denying the Lord who bought them; treating his divine mission as an imposture, the messages of his salvation as idle tales, and that judgment and eternity which he came to reveal as only phantoms conjured up to impose on the credulous and alarm the timid. Not only those who, having for a long time sought only the gratifications of their sensual passions, have at length given themselves up to work all uncleanness with greediness, who riot without shame and without remorse in the scenes of intemperance and lewdness, and from whose lips proceed blasphemous imprecations of the God who made them and of the Saviour who redeemed them. Not only those who, however they may abstain from those gross vices that would destroy their reputation, their property, and their health, are restrained by these considerations alone; and making the acquirement of gain, and the enjoyment of pleasure, their supreme aim, pursue these objects in the neglect and violation of those sacred duties which



bind them to their God, of that justice and charity which they owe to man, and of that sobriety and purity which they should cherish in their conduct and their hearts. Not only sinners of this prominent and marked character, but *they* also, who, whatever may be the comparative innocence of their lives, have not yet secured their Christian privileges, pledged to them in baptism, by fulfilling its sacred obligations, nor made their peace with God by unfeigned repentance and lively faith; who, while they cultivate integrity, and justice, and kindness, in their intercourse with their fellow men, and abstain from the gross indulgences that would corrupt their own hearts, live in the habitual neglect of the service and homage which they owe to their Almighty Maker, Benefactor, and Saviour. To impenitent sinners, to unrenowned and unholy men of every description, the voice of God's judgment is directed—"Turn ye, turn ye, from your evil ways lest iniquity prove your ruin." Every violation of the laws of God which we commit, is preparing for us, if not in the present world remorse of conscience, assuredly in that which is to come, the worm that never dies, and the fire that never will be quenched. For every sinful gratification, for every profanation of the holy name of our God, for every violation of his laws, he will bring us into judgment. And does that awful event, which will bring us with all our sins and iniquities into the presence of the Almighty Sovereign and Judge of the world, and whose tremendous and eternal vengeance we have justly provoked, impress us with no terrors? My brethren, we may be free from gross and enormous transgressions, and from any violations of the laws of justice, charity, and purity, but the sins of omission, as it regards the homage and obedience due to the Almighty Being who made and rules us, our merciful and gracious Protector and Father, the Fountain of all our blessings, the Author and Finisher of our redemption, will be charged upon us at the great day of account. Until we are reconciled unto God through repentance and faith in the merits of his son Jesus Christ, and transformed by the renewing of our minds, walk in newness of life, we are in the gall of bitterness and bond of iniquity.

3. There are also *insincere professors of religion*, to whom this injunction of the prophet to "cry aloud, and spare not, to show them their transgressions and their sins," will apply.

The profession of religion is sometimes assumed from some motive of worldly reputation, interest, or advancement, under the cloak of sanctity, to deceive the world, while, in secret, unhallowed passions and sensual and selfish aims are pursued and gratified. There are some who, like the pharisee of old, "make clean the outside of the cup and of the platter, while within they are full of extortion and excess." Against such as these did the Lord direct, by his prophet, the voice of judgment—"Cry aloud, spare not." To the guilt of transgression against their Almighty Maker—of sinful passions cherished and indulged—they add the deeper guilt of attempting not only to deceive their fellow-men, but to impose upon the all-seeing God. But assuredly the period is approaching, when that sovereign and just God, whom they are mocking and insulting by the pretenses of piety and devotion, will come and assign them their just portion for ever in that place where there is only "weeping, and wailing, and gnashing of teeth;" for "the hope of the hypocrite shall perish."

4. There are also *superficial professors of religion*, who are the just objects of this injunction of God to the prophet.

They who consider religion as consisting merely in decency of conduct, in an attendance one day in the week on public worship, and in professions of attachment to the cause of piety and virtue; who are punctual in observing the indispensable forms of religion, but are not attentive to the spiritual import and tendency of these institutions, nor diligent in making them instrumental to their growth in piety and virtue, and to their advancement in that "holiness, without which no man can see the Lord." They have not laid the foundation of their religion in that "renewing of the mind" by the Holy Spirit which their baptism denoted and enforced, and for which it pledged the

necessary grace and the most powerful motives, and which alone can make us real, consistent Christians, and by assimilating us to the image of God in his purity and holiness, qualify us for the enjoyment of his presence. They are strangers to the quickening, transforming, invigorating power of faith as the principle of the Christian life, that faith which is "the substance of things hoped for, the evidence of things not seen," which constantly brings to our minds, as the objects of our supreme love, confidence, desire, and pursuit, the glorious realities of a spiritual and eternal world—our gracious and all-powerful God and Saviour, his all-prevailing merits and grace, the perfection and the bliss of his heavenly kingdom. Satisfied with a certain routine of public observances, they neglect those not less indispensable private means of grace, those high sources of consolation in the Christian life—sacred and fervent meditation and prayer.—Ah! my brethren how far short of the claims of the Gospel is this superficial piety! how inadequate to the righteous demands of our God and Saviour! how delusive as a preparation for heaven! All these considerations unite in demanding that we be transformed by the renewing of our minds; that we be sanctified in soul and body; that the lives which we live in the flesh, be lives of faith on the Son of God, in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory; and that, looking supremely, not at the things which are seen and temporal, but at the things which are not seen and eternal, we earnestly and constantly press for the mark of the prize of our high-calling in Christ Jesus. Let us not then deceive ourselves with a form of godliness while we are destitute of its power, nor draw near to God with our lips with an external, superficial service, while our hearts are far from him.

#### DEISM.

The first attempt to establish deism was by a man in England, who styled himself the priest of nature. He relapsed from being a dissenting preacher in England, of an orthodox creed, to socinianism; thence to deism; after which he set up in London a house of worship, formed a liturgy, was patronised by some persons of influence, preached and collected some disciples. But most of his people became atheists, and after an experiment of four years, the congregation was reduced to nothing, funds failed, and the effort abandoned.

The most formidable enterprise in this way took place in France, during the Revolution. Having found by some experience, that to acknowledge no God, was to have no law, and to be without religious institutions, was to want civilization and peace; certain persons, distinguished for learning, and calling themselves *Theophilanthropists*, set up a society for the worship of God under the principles of deism. The desolated churches of Paris were given for their object. A directory of deistical worship was published, containing prayers and hymns. Lectures were substituted for sermons. The ceremonies were simple, tasteful and classical. Music added to its charms. The form of worship was sent into all parts of the country, and great exertions were made by the powers of the State to get up this *religion* in every town. Circumstances were exceedingly propitious to the enterprise.—Christianity had been banished. Her witnesses were in sackcloth. She had none to oppose themselves to the schemes of her enemies. The country was sick of the horrors of atheism. Some religion was demanded by public feeling. This contrivance had nothing in it offensive to the sinner, while it seemed to be skillfully adapted to the people and the times. Moreover it was patronized by the government and conformed to by the learned. The ceremonies were well performed, the musical accompaniments excellent. *But all would not do.* No sooner had novelty ceased than the assemblies were thinned. The trifling expenses of music and apparatus could not be raised out of the liberality of the people. The society was split up with dissensions. *None, at last could be got to lecture.* To keep up the popular interest, and to escape the charge of bigotry, religious festivals were appointed, in which a union of service was attempted to be formed between Jews, Protestants, Catholics, Deists and Atheists. There were festivals in

honor of Socrates, of Rosseau, and of *Washington!* At one of these a banner inscribed with the name "Morality," was carried by a man notorious as a professor of atheism. But all would not do. The great principle of religion was wanting.—*Bishop M'Ilwaine's Lectures.*

#### THE DUTCH SHIP-MASTER AND THE RUSSIAN COTTAGER.

The following interesting anecdote occurs in a German work, lately published, entitled *A Picture of St. Petersburg.*

In a little town, five miles from St. Petersburg lived a poor German woman. A small cottage was her only possession, and the visits of a few ship-masters, on their way to Petersburg, her only livelihood. Several Dutch shipmasters having supped at her house one evening, she found when they were gone a sealed bag of money under the table. Some one of the company, had no doubt forgotten it, but they had sailed over to Cronstadt, and the wind being fair, there was no chance of their putting back. The good woman put the bag in her cupboard, to keep it till it should be called for. Full seven years, however elapsed and no one claimed it; and though often tempted by opportunity, and oftener by want, to make use of the contents, the poor woman's good principles prevailed, and it remained untouched.

One evening, some shipmasters again stopped at her house for refreshments. Three of them were English, the fourth a Dutchman. Conversing on various matters, one of them asked the Dutchman if he had ever been in that town before. "Indeed, I have," replied he, "I know the place but too well; my being here, cost me once seven hundred rubles." "How so?" "Why, in one of these wretched hovels, I once left behind me a bag of rubles." "Was the bag sealed?" asked the old woman, who was sitting in the corner of the room and whose attention was roused by the subject. "Yes, yes, it was sealed, and with this very seal, here at my watch chain." The woman knew the seal instantly. "Well, then, said she, "by that you may recover what you have lost." "Recover it, mother! No, no, I am rather too old to expect that: the world is not quite so honest—besides it is full seven years since I lost the money;—say no more about it, it always makes me melancholy."

Meanwhile the good woman slipped out, and presently returned with the bag. "See here," said she, "honesty is not so rare, perhaps, as you imagine;" and she threw the bag on the table.

The guests were astonished, and the owner of the bag, as may be supposed, highly delighted. He seized the bag, counted out one hundred rubles, and gave to the old woman, who thus, at length, was handsomely rewarded for her honesty.

#### A DAY IN ST. PETERSBURG.

The following extract from the diary of a faithful Protestant minister in St. Petersburg, in Russia, has been put into our hands for publication. It will serve to illustrate the nature of the efforts which are making for the advancement of true religion in that metropolis.—*N. Y. Obs.*

*Friday, Sept. 16, (28) 1832.*—Before breakfast, Mr. W. called, and I wrote a letter for him, recommending him as a school-master. Sent 12 books to 12 families at O—, and gave one to the bearer. After breakfast, heard good accounts of Mr. Groves, at Bagdad. Sent a Church Missionary Report to Moscow. Arranged with the book-binder for binding some Testaments and Tracts—he stopped with us at our family prayer. Received a note from Mr.—, for five Testaments and some Tracts, which I despatched to a town 20 miles distant.

Called on our excellent friends, the G—s. Asked Mr. Swan to revise the tract, "The Young Officer," and received from Mr. Swan a hint to write a tract, entitled "What can I do?"—a good hint this for myself. Lord help me, and then I will try what I can do.

Took a French Bible to the school. As I was going, met Mrs W. Who told me that a person in her house had been reading that Bible continually from the day that it was left with her. I promised her another.

Good attendance at school: 132 boys and 73



girls. Mr. G. had just sent off a letter to his sister in the interior, with a copy of the Tract, "A whole family in heaven."

Sent word to Dr. Blumhardt, of Basle, that I had paid 412 roubles to Asmers, Simoun & Co. for their society. Sent letters to London, Edinburgh, Astrachan, and Finland.

Saw Mrs. B. and Miss F. The former asked me whether Mr. Swan was improved as a preacher, or if she was growing in grace. I told her, I hoped both.

Preached a sermon to \*Mr. M. Tremendous work for the lungs. Not so trying to preach two sermons to the sailors in the Bethel.

Had some conversation with Mr. H, who told me that General Mirdu is sick. When the grand duke heard of it he was so much affected that he burst into tears, slipped on his clothes, and ran to the General's room, and fell upon his neck and wept!!!

Called on Mrs. N., one of the most zealous disciples in the world, and to her I sold a hundred Testaments.

Went to the house formerly belonging to the Russian Bible Society, and purchased 300 Russ Testaments, one hundred Psalters, and one Slavonian Bible for 856 roubles. Conversing with the people about a new edition. They have the paper, and the printing press and the stereotype plates and the workmen, and I offered them money—nothing is wanting but permission. O Lord Jesus! thou who openest and no man shutteth, open a wide and effectual door for this work to be accomplished. Amen.

Called at Mr. Dixon's book shop, and bought a guinea's worth of English books for the sailors at Cronstadt. O my Father! make every one of these books a blessing to precious souls. Went to the Russian school; 75 boys present. Some of them are clever boys. As I was returning from the school, I saw a prisoner in a carriage, with armed soldiers for his guard. Lord, I bless thee for liberty. Ever keep me free. At the Depot of the Protestant Bible Society I bought a hundred Estonian New Testaments, and on my way home sold 25 of them. Pastor Nielson gave me good tidings about his congregation. Fly abroad, thou mighty gospel—win and conquer, never cease. After dinner, sent off books for Astrachan. Sat down and sung a hymn with my family.

Crossed over to the Island to see a family who have lost a child. Have mercy upon parents, O Lord! who have been bereaved of their offspring. O! if thou do not touch the heart by thy grace, no good will come from afflictions.

Went in search of —, but could not find them in their old lodging; but found them at last, and others with them. Talked about religion, but it was not religious conversation! I came away disappointed.

But it was not disappointment at the next house: no, no! Saw father, mother, and children. This is always one of my choicest visits. I seldom go to this house, but I get good to my soul. So it was now. I thank thee for these good people, O Lord!

On my return home, found two letters: one from Hamburg, saying that 20,000 German Tracts are coming for us: and the other from London, saying that the Tract Society had voted us £10, and that Mr. Brown, of Haddington, was going to send my tract, "Two Drunkards Converted," to the Religious Tract Society.

Thus endeth another day. Let thy work appear unto thy servants and thy glory unto thy children, and prosper thou the work of our hands upon us, O Lord, yea, the work of our hands, O prosper thou it. Amen.

\* Mr. M. is very deaf.

† Son of the Emperor—heir to the throne. Gen. M. is an old French officer, governor of the grand duke.

# WORKS OF IMAGINATION.

Mr. Editor:—I send you the following extract from the "Natural History of Enthusiasm," not because I think the work has not been read by the generality of your readers, but I wish to set before the minds of all of them for the profound philosophy which it contains, and especially of those

who cannot discern the impropriety of novel reading. What is herein said of poetry and the drama, may much rather be declared of novels of all kinds.

"The religion of the heart may be supplanted by a religion of the imagination, just in the same way that the social affections are often dislodged or corrupted by factitious sensibilities. Every one knows that an artificial excitement of all the kind and tender emotions of our nature may take place through the medium of the imagination. Hence the power of poetry and the drama. But every one must also know that these feelings, however seemingly pure and salutary they may be, and however nearly they may resemble the genuine workings of the soul, are so far from producing the same softening effect upon the character that they tend rather to indurate the heart. Whenever excitements of any kind are regarded distinctly as a source of luxurious pleasure, then instead of dispelling the sinister purposes of selfishness, instead of shedding the softness and warmth of generous love through the moral system, they become a freezing centre of solitary and unsocial indulgence; and at length displace every emotion that deserves to be called virtuous. No cloak of selfishness is in fact more impenetrable than that which envelopes a pampered imagination. The reality of woe is the very circumstance that paralyzes sympathy: and the eyes that can pour forth their floods of commiseration for the sorrows of the romance or the drama, grudge a tear to the substantial wretchedness of the unhappy. Much more often than otherwise, this kind of luxurious sensitiveness to fiction is conjoined with a callousness that enables the subject of it to pass through the affecting occasions of domestic life in immoveable apathy: the heart has become like that of Leviathan, 'firm as a stone—yea, hard as a nether mill-stone.'"—Epis. Rec.

From the Christian Observer.

## ILLUSTRATIONS OF THE WORSHIP OF THE SERPENT.

We promised, in our review of Mr. Deane's work on the Worship of the Serpent, to add a few more illustrations of that remarkable superstition, so widely diffused, and bearing so striking an attestation to the records of Holy Writ. The following are instances:—

EGYPT.—Serpent worship had taken such deep root in Egypt that the serpent was not merely regarded as an emblem of divinity, but even held in estimation as the instrument of an oracle. The priests of the temple of Isis had a silver image of a serpent so constructed as to enable a person in attendance to move its head without being observed by the supplicating votary. Juvenal refers to it, in his sixth satire, v. 537—

"Et movisse caput visa est argentea serpens."

Perhaps this was the same as the hawk-headed basilisk, whose eyes were mechanically contrived to open or shut, according as the offering presented by the suppliant was received or rejected.

Besides the great temple of the serpent-god Cneph, at Elephantina, there was a celebrated one of Jupiter at Thebes, where the practice of Ophiolatrea was carried to a great length. We are informed by Herodotus, that "At Thebes there are two serpents, by no means injurious to men; small in size, having two horns springing up from the top of the head. They bury these when dead in the temple of Jupiter: for they say that they are sacred to that god. Ælian also tells us, that in the time of Ptolemy Euergetes, a very large serpent was kept in the temple of Æsculapius, at Alexandria. He also mentions another place in which a live serpent of great magnitude was kept and adored with divine honors.

WHIDAH AND CONGO.—The worship of the serpent was not confined to the Egyptian portion of Africa. Later discoveries have detected in parts of the African peninsula unknown to the ancients, not merely vestiges, but the actual existence and practice, of Ophiolatrea, in its worst and most degraded forms.

The kingdoms of Whidah and Congo, and the adjacent regions, must have derived their adoration of the serpent from the original settlers. For the Negro character of the people is so totally distinct from the features of the Egyptians, or any other known race, that they could have had

none, or very little, subsequent intercourse with foreign nations. The serpent-worship of the Gold Coast was, therefore, most probably aboriginal; that is, propagated at the same period with that of Egypt and Phœnicia, by the early descendants of Ham.

The gods of Whidah may be divided into three classes,—the serpent, tall trees, and the sea: of these the serpent is the most celebrated and honored, the other two being subordinate to this deity. The snake which the Whidanese thus honor and worship is perfectly harmless, and to be seen in all the houses of the natives, leaving its young in their very beds, from which it is the height of impiety to dislodge them.

This serpent they invoke under all the difficulties and emergencies of life. For this purpose they make rich offerings to it of money, silks, live cattle, and, indeed, all kinds of European or African commodities; The king, especially, at the instigation of the priests, under every national visitation, makes great offerings and entertainments at the serpent's shrine. The most celebrated temple in the kingdom they call "the serpent's house;" to which processions and pilgrimages are often made, and victims daily brought, and at which oracles are inquired of. Here there is a vast establishment of priests and priestesses, with a pontiff at their head. The priestesses call themselves "the children of God," and have their bodies marked with the figure of the serpent. The kings of Whidah used formerly to make annual processions to this temple; but the expense was so great that the sovereign who governed the country when Bosman visited it, discontinued the practice, and gave great offence thereby to the priests, who revenged themselves by procuring his daughter to be possessed by the serpent, which is a part of their superstition no less lucrative than atrocious.

The traditions of the natives respecting the origin and antiquity of this serpent-worship are curious. They assert that the worship is of very ancient date, and that the first serpent of this sacred species came to them from a foreign and remote country, where the people pretended to worship him, but were unworthy of his sacred protection on account of their vices and crimes. Their ancestors, delighted with the preference thus shewn to them, received the sacred serpent with every mark of veneration. They carried him in a silken carpet to a temple, and offered him a worship due to his divinity. This venerable snake, the ancestor of those now worshipped in Whidah, they believed was still alive somewhere, and grown to an enormous bulk. The temple which had been prepared for him not being sufficiently splendid, another was built; the same in which he was worshipped when Bosman visited Whidah, anno 1697. So sacred were the descendants of this venerated serpent, that no native, on pain of death, dared injure or molest them, however troublesome or mischievous. Even Europeans were in great danger of massacre, who maltreated any of these holy and domestic gods.

A similar superstition prevailed in the kingdom of Congo, when first visited by the Portuguese. It was reprobated by the Roman-Catholic priests, and, at their request, forbidden by an edict of Alphonso, king of Portugal, on pain of death. The following we read in Purchas's Pilgrims:—"The Negroes of Congo worshipped serpents, which they fed with their daintiest provisions.....Snakes and adders envenomed their souls with a more deadly poison than they did their bodies."

GREECE.—Of all the places in Greece, Bœotia seems to have been the favorite residence of the Ophites. The Thebans boasted themselves to be the descendants of the warriors who sprung from the dragon's teeth sown by Cadmus. "The history of this country," says Bryant, "had continual reference to serpents and dragons; they seem to have been the national insigne at least of Thebes. Hence we find upon the tomb of Epaminondas the figure of a serpent, to signify that he was an Ophite or Theban." In like manner the Theban Hercules bore upon his shield the sacred hieroglyph by which the warriors of the Cadmian family were distinguished: "As he went his adamantine



line shield sounded.....in a circle two dragons were suspended, lifting up their heads."

At Thespiæ, in Boeotia, they worshipped Jupiter Saotas; the origin of whose worship is thus related:—"When a dragon had once laid waste the town, Jupiter directed that every year a young man, chosen by lot, should be offered to the serpent. The lot fell at length on Cleostros, when his friend Menestratus, having made a brazen breastplate and studded it with hooks, put it on, and presented himself to the dragon. Thus they both perished together. From that time the Thespians erected an altar to Jupiter Saotas."

But the most celebrated seat of Ophiolatrea in Greece was at Delphi. The original name of this place, according to Strabo, was Pythy; supposed to be so called from the serpent Python, slain there by Apollo.

Of all the islands in the neighborhood of the Peloponnesus, Crete was most celebrated for its primitive Ophiolatrea. Here the Egyptians first established those religious rites which were called by the Greeks the mysteries of Dionysus or Bacchus. The Cretan medals were usually impressed with the Bacchic basket, and the sacred serpent creeping in and out.

We see, then, that serpent-worship very generally prevailed through Greece and its dependencies. Memorials of it have been preserved in many coins and medals, and pieces of ancient sculpture; and the only reason why we have not more records of this superstition is, that it was superseded by the fascination of the Polytheistic idolatry, which overwhelmed with a multitude of sculptured gods and goddesses the traditional remains of the original religion.

IRELAND.—At New Grange, in the county of Meath, has been discovered a grand cruciform cavern. Here were dug up three remarkable stones, on which mystical figures, like spiral lines, or coiled serpents, rudely carved, have been observed. "These lines," says Mr. Beauford, who describes the cavern, "appear to be the representation of serpents coiled up, and were probably symbols of the divine being." Mr. Deane adds: "For the paucity of the remains of the ancient Ophiolatrea in Ireland, we are perhaps indebted to the renowned St. Patrick, whose popular legend may not, after all, be so ridiculous or so groundless as Englishmen and Protestants are accustomed to imagine. It is said, and believed by the lower order of Irish to this day, that St. Patrick banished all snakes from Ireland by his prayers. May not this imply, that St. Patrick, in evangelizing that country, overthrew the superstition of the serpent-worshippers? Such an inference is drawn by Bryant, from similar stories of the destruction of serpents in the Grecian Archipelago and Peloponnesus."

MEXICO.—Every feature in the religion of the New World indicates an origin common to the superstitions of Egypt and Asia. The same solar worship, the same pyramidal monuments, and the same concomitant Ophiolatrea distinguish them all.

From Acosta we learn, that "the temple of Vitziliputzli was built of great stones in fashion of snakes tied one to another, and the circuit was called 'the circuit of snakes.'" This god Vitziliputzli, "held in his right hand a staff cut in the form of a serpent; and the four corners of the ark, in which he was seated, terminated each with a carved representation of the head of a serpent." Vitziliputzli was an azure figure, from whose sides projected the heads of two serpents: his right hand leaned upon a staff shaped like a serpent. The Mexican century was represented by a circle, having the sun in the centre, surrounded by the symbols of the years. The circumference was a serpent twisted into four knots at the cardinal points.

The Mexican month was divided into twenty days; the serpent and dragon symbolized two of them. In Mexico there was also a temple dedicated "to the god of the air; and the door of it was formed so as to resemble a serpent's mouth."

The Mexicans, however, were not contented with the symbolical worship of the sacred serpent. Like many other nations of the Ophite family, they kept live serpents as household gods

in their private dwellings. Mr. Bullock, to whom the literary republic is much indebted for his observations on the Mexican idolatry, informs us, that "the rattle-snake was an object of veneration and worship among them;" and that "representations of this reptile, and others of its species, are very commonly met with among the remains of their ancient idolatry." "The finest that is known to exist is to be seen in a deserted part of the cloister of the Dominican convent, opposite to the palace of the Inquisition. It is coiled up in an irritated, erect position, with the jaws extended, and in the act of gorging an elegantly dressed female, who appears in the mouth of this enormous reptile, crushed and lacerated." A cast of this terrific idol was brought over to England by Mr. Bullock, and fully corroborates the reiterated assertions of the Spaniards who first invaded Mexico, that the people of that country worshipped an idol in the form of a serpent.

These are but a few among innumerable illustrative facts, respecting the worship of the serpent; the universality of which it seems impossible to account for without supposing a reference to primeval tradition; and on what can this have been grounded, except upon the authentic record of the temptation and fall of our first parents, and the promise of a Redeemer, the Seed of the woman who should bruise the serpent's head? All history, all traditional vestiges, prove that man is not what he once was; and the Scriptures of revealed truth symbolize at once with the innate feelings of the soul and the pages of recorded fact. God made man upright; he sought out many inventions; he became corrupt; a Divine Restorer was promised: that Restorer has appeared; by him life and immortality are brought to light; the blood of Jesus Christ cleanseth from all sin; and whosoever believeth in him shall not perish but have everlasting life. What volumes are included in these few brief propositions! How has every false system of religion, every effort of heathen superstition, every provision, we may add, of the Christian dispensation itself, illustrated, were it only by contrast, the excellency of these divinely-revealed truths. The worship of reptiles may seem, and is, a degrading idolatry; but it is only one proof among many of that universal corruption of our nature, which the wisest philosopher inherits in common with the darkest savage; and which, in every case, proves the necessity of the atoning blood of the Redeemer, and the sanctifying influences of his Holy Spirit.

#### MR. TAYLOR AND THE SEAMAN.

Much has been done to improve the character of seamen; much to cultivate the peculiar excellencies of their temper, and make them more like men and christians. The reverend Mr. Taylor, settled, I believe, in Boston, has been very active in this good work. He was once a sailor, himself; he knows their wants; he knows how to address them; he is liberal, honest, and powerful; and I am told his influence upon the character of the mariners of that port, is already visible. I once heard him preach to them; he represented us as on board a ship in a tempest; with really wonderful power, he painted the coming on of the storm—the sky is hid; the ocean awakes; all is made fast; but the tempest becomes every moment more violent; the sails are torn from the yards; the masts are cut away; the ship settles down, as the waves break over her; 'and now,' he said, in that low, calm, distinct tone, that goes more home to the soul, than any other, 'now, my friends, that our canvass is gone; not a spar left for a jury-mast, and the leak gaining upon us, what shall we do? Hark! Do you not hear the waters, as they rush in below? Do you not see her settle by the head? Do you not feel her tremble? And now he leaned forward, and gradually raised his voice, till it seemed almost to bespeak agony; 'a moment more, fellow sailors, and this good ship of ours will sink into the deep; a moment more, and we, that have laughed, and sung, and made merry within the hour, will be struggling with the eternal waves; but we shall swim and struggle in vain; we must die, we must die if there be no help at hand; and is there none? is there no way, no way of escape? Save yourselves, save yourselves if

you can.' It was enough—I saw twenty arms thrown up, as if to catch at a rope, and an old gray-headed sinner, by my side, hung on to the banisters, and trembled more by half, than he would have done, had he been indeed wrecked. After a moment's pause, in a low distinct tone, the preacher continued: 'yes, fellow mariners, you may be saved; you may escape; there is a life-boat at hand; seize upon it, in the name of God, seize upon it, and make it yours, and live—that life-boat is Jesus Christ.'—*M. Magazine.*

From the Churchman.

MR. EDITOR,—You have never been to the FALLS OF NIAGARA and there you have that pleasure yet in store. For go you ought, and go you must. It is a lovely spot, and one which will call forth all your feelings of wonder and astonishment, of adoration and praise. I believe these Falls are the most stupendous natural curiosity in the world; the most sublime and magnificent of the great Creator's works. The sight of no other earthly object is so well calculated to make us realize the insignificance of the grandest works of art, compared with those of Nature; and there all things conspire to awaken in the beholder the most sublime and holy feelings. He who sitteth upon the great waterfalls, and whose voice is upon the waters, is there: and though we cannot see Him, we can see his works and hear the voice of his thunder. And if the spectator "is alone, and gives way to his feelings, he must fall on his knees, for the grandeur of the scene is overpowering. The soul is elevated, and at the same time subdued, as in an awful and heavenly presence. Deity is there.—The brooding and commanding Spirit is there. 'The Lord is upon many waters.' The heights and the depths, the shadows and the sunlight; the foam, the mist, the rainbows, the gushing showers of diamonds, the beauty and the power all around and beneath, environ the spirit with holiest influences, and without violence compel it to adore. 'Deep called into deep.' The cataract, from its mysterious depths, called with its thunder back to the deep lake, and up to the deep sky, and forward to the deep ocean, and far inward to the deep of man's soul. And the answer of the lake, and the answer of the sky, and the answer of the ocean, are, Praise to the Maker, praise to Him that sitteth above the waterflood, praise to Almighty God! And where is the soul which will not also hear that call, and answer it even with a clearer and louder answer, and cry, Praise to the Creator, praise to the infinite and holy and blessed God!"

God of all truth! \* \* \* \* Here  
My heart doth open all itself to thee.  
In this immensity of loneliness  
I feel thy hand upon me. To my ear  
The eternal thunder of the cataract brings  
Thy voice and I am humbled as I hear.

I will not attempt to tell you Mr. Editor, what were my sensations, on viewing this splendid scene; for they cannot be described. Go there! and you will yourself experience them. But I thought it might be interesting to you, and also to some of your readers, if I were to give, for your and their information, something in the shape of a "leaf from my journal," or rather a few notes from two or three leaves. "And" in the language of a late beautiful writer, from whom I have already made a long extract, and to whom I shall soon be more largely indebted, "if I can call the attention of any to this glorious object as a work of God, and an echo of the voice of God; if by any thing which I may fitly say of it, I can quicken the devotion of one breast, I shall feel that I have fulfilled a sacred duty, and that I have not unworthily expressed my sense of obligation for having been permitted to behold it myself."

The Falls (for the FALLS is justly their cognomen) have been often described in newspaper scraps; and sometimes in volumes of travels, and other works; but I do not recollect having seen one description which I now think gave any thing like a suitable notice of them, except an article in the Token for 1832, written by my fellow-townsmen, Mr. F. W. P. Greenwood. He has given a description worthy of a Christian; and for one, I tender to him my gratitude. His notice is beautifully written, as your readers have seen in two quotations which I have made from it: and as I am "con-



scious that no words of mine can give an adequate description, or convey a satisfactory idea of" these Falls, I shall gratify you and them with another extract. If their hearts do not burn with a desire to visit, in their own persons, and view with their own eyes, an object so highly calculated to impress them with a sense of the magnitude of the Creator's works, and their own insignificance, they must be void of feeling.

"There is a power and beauty, I may say a divinity, in rushing water, felt by all who acknowledge any sympathy with nature. The mountain stream, leaping from rock to rock, and winding, foaming, and glancing through its devious and stony channels, arrests the eye of the most careless, or business-bound traveller; sings to the heart, and haunts the memory of the man of taste and imagination, and holds as by some undefinable spell, the affections of those who inhabit its borders. A waterfall, of even a few feet in height, will enliven the dullest scenery, and lend a charm to the loveliest; while a high and headlong cataract has always been ranked among the sublimest objects to be found in the compass of the globe.

"It is no matter of surprise, therefore that lovers of nature perform journeys of homage to that sovereign of all cataracts, that monarch of all pouring floods, the Falls of Niagara. It is no matter of surprise, that, although situated in what might have been called, a few years ago, but cannot be now, the wilds of North America, five hundred miles from the Atlantic coast, travellers from all civilized parts of the world have encountered all the difficulties and fatigues of the path to behold this prince of waterfalls amid its ancient solitudes, and that, more recently, the broad highways to its dominions have been thronged. By universal consent, it has long ago been proclaimed the wonder of the world. It is alone in its kind. Though a waterfall is not to be compared with other waterfalls. In its majesty, its supremacy, and its influence on the soul of man, its brotherhood is with the living ocean and the eternal hills."

He thus speaks of his emotions when *approaching* this great scene. After describing his route towards the Falls, he continues—"About three miles from you, you see the white crested rapids tossing in the distance before you. Here, even in the most unfavorable state of the weather, you hear the voice of the cataract pervading the air with its low, monotonous and continuous roar. And here you see a column of mist rising up like a smoke in distantly burning woods, designating the sublime scene over which it is immediately hanging. I know not that I was afterward more strongly affected, even by the Falls themselves, than I was by the sight of this ever-changing and yet never absent guide, this cloudy pillar, this floating, evanescent, and yet eternal testimony, which pointed out to me the exact spot which had been for so many years a shrine to thousands, which I had heard of and read of so long, and which I had myself so often visited, though not in person, yet with my reverential wishes, with my mind and with my heart. Childhood came back to me with its indistinct, but highly wrought and impassionate images; maps were unrolled: books were opened; paintings were spread; measurements; all the efforts which the art of man had made, all the tributes which his spirit had offered, at the call of the great cataract; all these associations, with other dreamlike thoughts of the wilderness, the lake, and the stream, rose up unbidden and with power within me, as I steadfastly regarded that significant, far-off mist, and knew, that I too, was soon to stand on the consecrated spot, and see and feel."

These were my feelings; and I presume they are those of all who visit this stupendous Fall, not to gratify a vain curiosity, but to contemplate the grandeur and magnificence of the scene. Every person has probably experienced, at some period of his life, an emotion somewhat similar, when, anticipating the occurrence of some important event, his expectations have been highly raised, and he has waited in anxious solicitude, for the period when his anticipations would be realized. Basil Hall (I think, for I have not his work at hand,) compares his feelings, on approaching Niagara, to those which he experienced at St. Helena, when, waiting for the first time, in the ante-room of Napole-

on, he heard the tread of that great conqueror in the adjoining apartment, and knew that he was soon to be ushered into his presence. A similar, but far deeper emotion, possesses the mind, on approaching this wonder of the world, and knowing that we are "soon to stand on the consecrated spot, and see and feel."

And when he does stand on the spot, "what is the first impression made upon the beholder? Decidedly, I should say, that of beauty, of sovereign majestic beauty, it is true; but still that of beauty, soul-filling beauty, rather than of awful sublimity." In vain will he seek for language in which suitably to express his feelings; in vain would he attempt to portray the scene. Language cannot describe his feelings, and the painter's art cannot depict what he sees. "The coloring, alone," of the Falls "is of the most exquisite kind;" and the various circumstances connected with the view "altogether form a combination of color; changing, too, with every change of light, every variation of the wind, and every hour of the day, which the painter's art cannot intimate, and which nature herself has perhaps only effected here."

I shall need Mr. Editor, to tax your patience in another communication on this subject. I am unwilling to weary you with too much at once, and yet I wish to say enough to persuade you, and all your readers who are able, to visit the magnificent scene which I have just left. In another communication, I shall wish to commend to you, and their attention the interests of the little band of Episcopalians at the Falls, under the pastoral care of Rev. Mr. Davies. They are a "little flock," and need the aid of their fellow Churchmen to strengthen their hands and encourage their hearts. The last Sunday I had the pleasure of spending with them, their Sunday School was reorganized, under the superintendence of Judge De Vaux, the acting postmaster, which I trust will prosper and flourish. Rev. Mr. Davies officiates for this little band only every Third Sunday; and on the other Sundays they have lay reading. Often do they fear that they will be obliged to "hang their harps upon the willows;" and often do they anxiously make the inquiry, "By whom shall Jacob arise? for he is small." God grant they may be cheered by the encouragement of their brethren, and the smiles of his providence. May He say to them, "Fear not, little flock," for I am with you; and may they be enabled to rest surely upon his promise, that "where two or three are met together in his name, he is in the midst of them, and will bless them." I shall never cease, to feel interested in their welfare.

For my dear brethren's sakes, and friends,  
No less than brethren dear,  
I'll pray, May peace in Salem's towers,  
A constant guest appear.

Yours, Mr. Editor, with much regard,  
J. W. I.

#### POPERY IN MALTA.

Dr. Dodge, in a letter to the Monthly Concert in Brunswick, Me., dated at Malta, Jan, 1833, makes the following remarks on popery as exhibited in that island.—*Cincinnati Jour.*

I am persuaded that we are accustomed to regard the Roman Catholic religion with too much favor. In some respects it is better than paganism; but on the whole, I think there would be little if any cause for sorrow, if it should every where give place to paganism, or infidelity; for though there is a little more light, there is more effectual security against all additions to this light.

The state of this island affords a specimen of its influence. If it has not done so much evil in all its dominions, in some of them it has done more. Here, among population of about 100,000, are about 10,000 who are priests, monks, or of other religious orders. The reputation of these as far as I have yet learned it, is that of men notoriously wicked, so much so, that it pollutes a man's name to have fellowship or intercourse with them.—These are the guides who teach this people the way of salvation, and, as might be expected, it is almost literally true, that there is no righteousness, nor truth, nor knowledge of God in this land.

The missionaries here, from our own country and from England, are chiefly engaged in laboring for other countries; still they are not inattentive

to this people. They have made, and are still making exertions to enlighten them. But their way is every where hedged up. The priests have taken away the key of knowledge; they enter not in themselves, and those who would enter in they hinder. The British government, constrained by their influence, it is said, has established here a censorship of the press, and no book can be printed for circulation here, which contains any thing against the Catholic religion. Among the prohibited books is the *Bible*. This and other prohibited books, however, may be imported for distribution, and even those printed here may be sold to those who come and apply for them. But how often this is likely to happen, you may infer from the fact, that very few of the people can read, and that they who can, are taught that to read the Bible is a deadly sin. One, who had received a Bible, was told by her priest, that if she read it, it was at the peril of her soul. The few schools established by the missionaries and other foreign residents, are jealously watched. From the largest and best it is found necessary to exclude the Bible and to abstain from religious instruction, or give it with great caution. The same is true of the other principal school of this kind, except that there, a catechism is used, selected by the Wesleyan missionary, from Catholic authors. A part of the English reader, which had been prepared for one of these schools, was rejected by the committee, because it contained a sentence recommending the reading of the Scriptures. Still these schools are not useless for some of those who learn to read in them, will doubtless sooner or later read the Bible.

#### THE ROMAN CATHOLIC RELIGION.

The Roman Catholic Religion, to be known fully must be seen where its tendencies are completely developed. In Protestant countries, that mother of abominations, that mistress of witchcraft, is on her good behavior; but in other places she throws off the mask, and unblushingly proffers the cup of her incantations. There under the tinsure the sneer of incredulity is often detected; the very countenances of men who walk with their tapers and their relics in a vain show, seemed to say what one of their fore fathers is reputed to have avowed—this fable of ours has turned to a good account. Where the Roman Catholic faith is daring and without disguise, it is that a just sense of our obligations to those great men our Reformers is to be acquired. Into what depths would not our own island have been sunk, but for the writings and translations of the Scripture, the preaching, the prayers, the lives and deaths of those men of God.—REV. T. THOMASON.

Archbishop Leighton used to pray to be delivered "from the errors of wise men, yea and of good men." In proportion to the influence which men have gained by their general intelligence, or even by their piety is the danger of their example if they fall into mistakes. A history of the injury done by good men to the cause of religion, by their indiscretions, misapprehensions, and want of judgment, would be a curious and instructive work. "Great men," said the son of Barachel, "are not always wise;" neither are good men. We cannot question the conscientiousness of many who oppose all the forms of religious benevolence as but types of anti-christ. But they know not what they do. Let this recollection be sufficient to repress every feeling of unkindness or suspicion which may rise in the heart of those who may be disposed to thank God sincerely that in this respect they are not as others.—*Sunday School Journal.*

#### HOW TO KEEP UP A PAPER.

Do not let the whole burthen of labor rest upon the shoulders of the editor. How many men have we among us who, by devoting *one hour* a week to the writing of an essay for the Herald, might essentially aid the cause of virtue and religion, and secure to that paper an extensive circulation. May we not indulge the fond hope that public spirit will prompt such men as A. B., H. K., E. B., E. B., R. R., J. G., T. S. S. C., G. N., W. F. B., V. M. M., &c. &c., to take this hint though suggested by an obscure individual.—*Rel. Her.*



## GAMBIER OBSERVER.

GAMBIER, FRIDAY, AUGUST 16, 1833.

**KENYON COLLEGE.**—The annual Commencement of this Institution will take place on Wednesday the 4th of September next. The examinations of the different classes will be attended daily during the previous week.

The Convention of the Church in this Diocese will commence its session in this place on Thursday the 5th, according to adjournment.

## THEOLOGICAL SEMINARY OF KENYON COLLEGE.

**NOTICE.**—The course of instruction in the Theological Seminary of Kenyon College, under a new organization, will commence at the beginning of the next College term, the first of November next. The several departments will be sustained by Bishop McIlvaine, as *President and Professor of Church Government and Pastoral duties*; the Rev. William Sparrow, *Minor Professor of Systematic Divinity and Ecclesiastical History*; and the Rev. Joseph Muenschner, *Professor of Sacred Literature*. There will probably be an assistant to the last, who will take the preparatory instruction in Hebrew; and should any desire it, and be willing to incur an extra expense, he will also take charge of a class in *German*. The regular course will occupy three years, and will be divided with reference to three classes of students; *Junior, Middle, and Senior*.

All persons producing satisfactory evidence of having been admitted as Candidates for Orders, with full qualifications, according to the canons of the Protestant Episcopal Church, shall be received as students in the Seminary. All others may be admitted, who shall produce satisfactory evidences of Christian character and of classical and general education, as well as of such dispositions and habits as may render them apt and meet to exercise the ministry. All candidates for admission will be required to pass a satisfactory examination on the Greek grammar, and the Greek text of the Gospels and Acts of the Apostles, with a view to their qualification for a critical study of the New Testament.

Students, who may not be qualified in classical and other attainments for admission into the Seminary, may avail themselves of the instructions in the College. The regular expenses of a student in the Seminary for the College year, embracing 40 weeks, will be \$50; embracing the charges for board, fuel, and room rent. Instruction will be gratuitous. Students will furnish their own beds and other necessary articles for their rooms, and will pay for the washing of their clothes independently of their regular bills. They will be required to spend a moderate portion of their time, according to such rules as the faculty may adopt, in wholesome Manual labor. The requisition is intended chiefly for preservation of health. A fair allowance in money will be made for their work, which will enable them to reduce the expense of their education.

Such as may intend to apply for admission are requested to give notice thereof as soon as may be, to the *Rev. Mr. Wing, Gambier, Ohio*, to whom also any enquiries relative to the Seminary may be addressed.

**EPISCOPAL VISITATION.**—We are authorized to announce the following appointments of Bishop McILVAINE, for a visitation of the northern portion of this Diocese. Notice is given thus early, in order that the parishes, where church edifices are near completion, may have time to put them in readiness for consecration, and due preparation may be made for the other services attendant upon the visitation of the Bishop.

The Sunday next succeeding the Convention, September 15th, will be spent in this place, or Mount Vernon. 17th in Wooster. 19th, Medina. 20th, Grafton. 21st, A. M., Strongsville. Sunday 22d, Cleveland. 24th, Chagrin. 25th, Painesville. 26th, Chardon. 27th, Unionville. Sunday 29th, Ashtabula. 30th, Rome. October 1st, Windsor. 3d, Batavia. 4th, Parkman. Sunday 6th, Boardman. 8th, Ravenna. 9th, Hudson. 10th, Stow. 11th, Middlebury. Sunday 13th, Massillon. 15th, Millersburg. After spending a week at Gambier, the Bishop expects to commence another visitation, to the eastern and southern parts of the Diocese; the appointments for which will be given out in due time.

On Sunday next, the 18th August, the Bishop has an appointment to preach in Newark, on the 25th at Mill-Creek, the 26th at Coshocton, and 27th at Perry.

The TEMPERANCE SOCIETY OF KENYON COLLEGE and VICINITY, will hold its anniversary in the College Chapel on Saturday the 17th inst. at 7 o'clock, P. M.

**CHOLERA.**—By verbal report, but such as we cannot doubt the correctness of, we learn that the Cholera in Columbus has

increased to a much more alarming extent. On the 13th many new cases had occurred.

**MARRIED.**—In Columbus, on Wednesday evening last, by the Rev. William Preston, Mr. HORACE WILCOX, Principal of the Columbus High School, to Miss MARIA HADDOCK, all of this place.—*Ohio State Journal*.

## RELIGIOUS INTELLIGENCE.

## ECCLESIASTICAL.

**Ordinations.**—At an ordination held at St. Paul's Church, New York, on Sunday the 28th ult. the Rev. James T. Johnston, Deacon, was admitted to the holy order of priests, by the Rt. Rev. Bishop of the Diocese—the Rev. Dr. Berrian, the Rev. Dr. Wilson, the Rev. Mr. Cuming, and the Rev. Mr. Holmes, uniting in the imposition of hands—the morning service was conducted by the Rev. Dr. Wilson, and the Rev. Mr. Cuming—the sermon and address to the candidate by Bishop Onderdonk, from 1 Thess. 5: 13.

At Christ church, Philadelphia, on the 21st ult. Mr. Samuel S. Lord was admitted to the holy order of deacons by the Rt. Rev. Bishop White. Candidate presented by Rev. Mr. James.—*Episcopal Watchman*.

**Clerical Changes.**—The Rev. George C. V. Eastman has resigned the rectorship of St. Michael's church, Marblehead, Mass.

The Rev. Oliver Hopson is officiating at Bethany and Salem Bridge, Ct.

The Rev. John D. Smith is officiating at Simsbury and Granby.

The Rev. Isaac Smith has removed from this Diocese to Pennsylvania, and is officiating at Muncy, and in two adjacent parishes.

The Rev. J. M. Forbes has received a call to the Rectorship of St. John's church, Canandaigua, N. Y.

The Rev. Thomas Clark is officiating at Elmira, Tioga co. N. Y.

The Rev. Lucius M. Purdy has received a call to St. Paul's church, Sharon, in connection with St. John's church Salisbury, Litchfield Co. Conn. and has resigned his office in Washington College.

The Rev. Stephen Beach has resigned the charge of St. John's church in Salisbury, and Grace church in Canaan; and has accepted the charge of St. Stephen's church in East Haddam, and St. John's church in Essexborough.—*Epis. Watch*.

**THE CHURCH IN FLORIDA.**—*Tallahassee.*—In the last number of the Record, we adverted to the state of the Church in Florida, and particularly to the anxious desire of the Episcopalians at Tallahassee to obtain the services of a pious and intelligent clergyman. We now invite the attention of our brethren in the ministry to a portion of a highly interesting letter recently received from that quarter. After lamenting the awful destitution of religious privileges to which the members of our communion are there subjected our correspondent writes as follows:

"June 25th.—And why are we left in this desolate state? Not because we have no house to assemble in, for we have entire control over the best room in this part of the Territory, for twelve months to come; nor because we want inclination to support a minister—for our brethren at the North may be assured, that a worthy pastor would be received by us with open arms; and it would gladden our hearts to be assembled once more around the altar of our blessed Lord. I write to you, as to a friend without disguise, and therefore I will say, that in my opinion, it is a most critical period in relation to our Church. A very short time will decide whether we shall rally under the banner of our much-loved Episcopal Church or whether for want of a Shepherd, our flock shall be suffered to disperse, and our ancient name be forgotten in this section of country. I pray God to avert so great an evil—and while He so bountifully supplies our bodily wants, we humbly ask that our spiritual necessities be not forgotten, and that His word be abundantly preached to our edification, and lead to our eternal salvation."

*St. Augustine.*—We fear that the hopes lately expressed by us in relation to the Church at St. Augustine, will not be realized. Circumstances, not necessary to be now mentioned, have prevented the appointment which we expected would have been made for this station; and it becomes our painful duty again to announce it as one of the many destitute portions of the Lord's vineyard.

By a communication from an officer of the Church, at St. Augustine, we learn that the Vestry will raise \$250 towards the support of any clergyman who may be sent to them by the Executive Committee.—In addition to this sum, the missionary will receive \$300 from the Society and an outfit of \$75.

**PROCEEDINGS OF THE EXECUTIVE COMMITTEE.**—On the 10th of June, Mr. Leonard Groom became connected with the Green Bay Mission, in the capacity of Farmer.

On the 22d of July, the Rev. Ashbel Steele, of Connecticut, and the Rev. Abraham Bronson, of Vermont, were appointed missionaries—the former to Pensacola, Florida, the latter to Liverpool and Columbia, Ohio.

At the same time, an appropriation of \$200 for one year, was made to aid in the support of a clergyman at Bangor, Maine; and \$50, (with an outfit of \$75 to the missionary who may be appointed) were added to the \$250 already voted by the Committee for the benefit of the Church at St. Augustine, Florida.—*Mis. Record*.

**FLORIDA.**—At a meeting of the Executive Committee of the Domestic and Foreign Missionary Society, on the 22d ult.—The Rev. Ashbel Steele was appointed a Missionary to Pensacola (Florida) and it was also resolved,

"That Mr. Steele be requested to employ his time previous

to his departure for Pensacola, in soliciting contributions to aid the Episcopalians at Pensacola, in releasing their Church Edifice from the debts in which it is involved.

Mr. Steele has determined to comply with the request to solicit for that Church, and will enter upon the duties of the appointment immediately.

By all who know the facts, and circumstances relating to that Church, this call for assistance will be approved and commended.

A conditional subscription has been commenced by voluntary contributors, amounting to about \$350, on condition that one hundred subscriptions of \$10 each, can be obtained in aid of the object. The debts of the Church amount to \$1652, with interest for one year. And the church is to be sold in October next, unless this sum can be raised. The Episcopalians at Pensacola are making strenuous exertions, and will not all who have the means, contribute something to save the church from this sad alternative?

**GREECE.**—The following extract of a letter from Dr. S. G. Howe, to a lady in Troy, N. Y., will tend, we trust, to deepen the interest which is felt by the friends of Missions in the operations of the Society in Greece.

"With regard to your questions, I will answer them briefly. 'The higher classes of women in Greece—are they ignorant?' Ay! to the last degree of ignorance: they are of two classes—the ladies of the old and landed aristocracy—the *Effendis*, or lords of the Peloponnesus, Roumelia, &c.: these are secluded from society, and ignorant of letters: generally betrothed before they are ten years of age, and sometimes before birth. They pass their early years in seclusion, in the most frivolous and peurile amusements, and marry at 13, 14, or 15, to a lord who reckons their value by the number of acres, of cattle, or of dollars that they may bring him, and who shuts them up in the back part of his house, to pass their time with dolls, dress, the bath, coffee, sweet-meats and scandal. The other class consists of the ladies of the merchants, principally at Constantinople and Smyrna, who have all the ridiculous airs, imitate the dress, and imbibe the principles of the Italian fair, with whom they vie in beauty and dress, but of whose scanty knowledge they partake not an iota.

"With regard to the peasantry, the females may be said to have been, before the revolution, among the most virtuous, the most ignorant, the most despised women in Europe. 'The probable effects of a school for the education of female teachers, kept up with perseverance at Athens,' would be immediately to qualify a great number of young females to spread themselves over the country, and pursue teaching as a means of emolument; the secondary effects would be of course to diffuse knowledge over the country—the consequences of which are as easy to be calculated as the laws of gravitation or any law of nature.

"The difficulties in the way of the execution of this plan, or any other for the elevation of female character, are very great; arising partly from the prejudices of the people, partly from the influence of the priesthood, partly from the difficulty of obtaining proper persons to direct it—the latter, however, I hold to be the greatest."—*Missionary Record*.

**GREECE.**—We copy from the Smyrna Friend of Youth the following extract of a letter from Dr. Schubert, dated at Munich, Dec. 16, 1832, containing some interesting facts in relation to the religious education of King Otho.—*Bost. Rec.*

"I almost feel as if I had lost a part of my own existence, since my excellent and royal Prince Otho, whose tutor I was during the space of three years, has left us for Greece. This Prince enters on his present career with such firm reliance on the Almighty, that I am fully convinced his confidence in God cannot be put to shame.

"Our venerable monarch (I cannot refrain from relating this anecdote of him,) wrote, when the time was fixed for King Otho's departure for Greece, to Mr. Rote, the President of the Protestant upper Consistory here, requiring him to procure a field Chaplain, of genuine evangelical, but by no means of neological or rationalistic principles, to attend the Protestant soldiers who were destined to accompany the new King to Greece. The choice has fallen on an excellent young man, the Rev. Mr. Mayer of Baireuth. The king's Catholic confessor the Rev. Mr. Veingierl, is well disposed towards the B. and F. Bible Society, and takes an interest in its operations. It is a remarkable circumstance that the first modern Greek Testament which I sold out of the consignment of scriptures that you so kindly sent to me, was purchased for King Otho."

**CHURCH AND STATE IN GREAT BRITAIN.**—A Congregational minister in England, in a letter to his friend in this city, states that the question of ecclesiastical reform in the United Kingdom is beginning to excite a deep and extensive interest. "Many professed Dissenters," he says, "feel quite apprehensive for the fate of Christianity, if bereft of State patronage and support. The subject, however, is becoming more known, and consequently better understood. Scotland is taking the lead in this controversy. Dr. Chalmers and Dr. McCrie, are the champions for establishments—the former principally on the ground of expediency; the latter on that of Scripture: and Dr. Wardlaw, Dr. Hough and Mr. Marshall, are their opponents. A host of pamphlets, on this topic has of late appeared in England from the pens of Episcopalians, lay and clerical."—*N. Y. Obs.*

**PROPOSED MISSION ON THE EASTERN COAST OF AFRICA.**—At the recommendation of Dr. Philip, the well known superintendent of the London Society's missions in South Africa, the Prudential Committee purpose, with the leave of Providence, to establish a mission among the Zoolahs—a populous tribe of Africans on the eastern coast, between Port Natal and De la Gon Bay—as soon as the suitable men for such a mission are obtained. Dr. Philip represents the field as one of great promise, and states that the societies now in opera-



tion in South Africa cannot occupy it efficiently. He also says that American ships sometimes touch at Port Natal, and that any ship passing to the eastward of the Cape of Good Hope, might easily land missionaries at the Port. And as the territory is beyond the tropics, the climate would doubtless be found more favorable to the constitutions of men from our northern states, than that of Western Africa.—*Missionary Herald*.

**SUNDAY IN MONTEVIDEO.**—In the Presbyterian of last week we find the following extract of a letter from an American sea-captain in Montevideo, to a friend in Philadelphia. The officers of the American navy, as a body, are distinguished for propriety of behavior, and especially in their intercourse with foreigners, for a high sense of what is due to the opinions and feelings of their countrymen. It is with deep regret that we notice the exception referred to in this letter.—*N. Y. Obs.*

"I am tired of this wicked place; placards are now stuck up through the streets, announcing the play that is to be acted to-morrow (Sunday) evening. What would the Christian community of the United States say, if they were to know that a dinner and ball were given on Sunday, the 19th of May, 1833, on board of the American sloop of war Warren, in this harbor? Dancing continued until the ladies got sea-sick, from the motion of the ship, when the band left off playing, and the party landed at a late hour of the night. I think such conduct in our public officers, who are representatives of the nation in foreign ports, should be properly noticed in the public prints. The English cry 'shame!'"

**CONVERSION OF AN ANTAGONIST.**—The Religious Narrator relates that while the late revival of religion was in progress in Sandy Bluff in the state of Illinois, Gen. R—, an infidel of fine talents, was selected by his party to meet Mr. P— in public, and disprove the Bible. He accepted the appointment, and the day was fixed upon, and public notice given. On that very day, Gen. R— was baptized by Mr. P—, in the presence of a deeply affected and immense concourse of people. His powerful mind is now on the side of truth.

**GOOD EFFECTED BY THREE NUMBERS OF THE TEMPERANCE RECORDER.**—The Temperance Recorder, issued monthly at Albany under the direction of the Executive Committee of the N. Y. State Temperance society, and wholly devoted to the subject of temperance, is doing wonders for the cause in every part of the United States. More than 60,000 copies of this work are circulated on an average every month. The following letter from Tennessee will serve to show what fruit is produced by this seed when it falls on good ground.—*New York Observer*.

*Sailor's Rest, Montgomery County }  
Tennessee, March 15, 1833. }*

Sir,—The cause of temperance is in its infancy in these ends of the earth, and great opposition is made to its spread by those whose interest arrays them against it; but from my own observation, I am convinced nothing is wanting but information on the subject to bring over all the well-wishers to humanity, to mercy's side.

I begged three numbers of the Recorder from a neighboring and flourishing society, and with them I sallied forth, and was enabled, in two days, by their powerful assistance, to obtain the money I now send you. Old veterans in the ranks of Bacchus read, were convinced, and subscribed. The young, little boys and girls, solicited their parents earnestly for a quarter, to take the "temperance paper." I held on to the three numbers above mentioned, only suffering them to be read in my presence, or reading them to others, until I had obtained the amount necessary to transmit, when I let them go, upon the earnest entreaty of an intemperate man; he took them home, read them in his family, and shed tears of contrition while reading. His wife, an amiable and deserving woman, shed tears of joy, to find her husband was not yet impregnable to a sense of virtuous feeling; and he is almost determined to abandon the use of ardent spirits forever. I feel confident he will. He is a man of sense, and possesses many good qualities. This is not all. A neighbor of his, who is a maker of the poison, being at his house at the time he was reading those Recorders, hearing him read that on the subject of making and selling, illustrated by the Jewish law with regard to the ox that pusheth with his horn, solemnly affirmed that he would forthwith stop his distillery, and never make any more whiskey. Those three little messengers of mercy are on the wing now, flying from house to house, and received with open arms by every family.

I mention these circumstances to show to you of the north and east, what might be done in the west. Information is all that is wanted. I have been just a year actively engaged in the temperance cause, and have never yet found an individual who could be made rightly to understand the views and objects of the temperance societies, who would not heartily embrace the cause. Curious notions and ideas are entertained by those who are ignorant of the principles upon which these societies act. They have it, that is a combination to unite church and state; a political plan; a sectarian scheme; a speculation; a new kind of free-masonry; and many other things or names are appropriated to it. But these delusions are even now beginning to vanish and disappear before the light of truth.

I have but limited means or time to devote to the cause, but what of either I can possibly spare, shall go to the building it up. I am indebted to it for all I have or am at this time. It has plucked me from temporal, and I trust will be instrumental in plucking me from eternal ruin, infamy and disgrace; saved my children from all the evils to which poverty and ignorance exposes the orphan and friendless; has changed night into day; my darkness into light, my remorse into peace, and despair into pleasing hope. May it prosper. May the great and good God carry on the good work, until

all shall be brought safely under the protection of the peaceful banner of temperance, and the revelry of intemperance be heard no more in the land.

The Oneida (N. Y.) Bible Society, has pledged itself to raise FOUR THOUSAND DOLLARS, to aid the American Bible Society in distributing the Bible in foreign lands; and the Connecticut Bible Society has also pledged THREE THOUSAND DOLLARS for the same object.

## GENERAL SUMMARY.

**The Cholera.**—A few cases of this fearful disease, some of which have had a fatal termination, have occurred in Columbus since the publication of our last number. It has however, totally disappeared from the Penitentiary; and we indulge the hope that it will soon take its final departure from among us. [*Ohio State Journal*, Aug. 10.]

**Mr. Frothingham not Murdered.**—Mr. Frothingham, the member of the Oneida Institute, who was supposed to have been murdered some months since in Utica, was safe in England on the 27th of May, and has written a letter to his parents, in which he states that he must have wandered from Utica in a state of mental alienation to Quebec, at which port he embarked on board of a vessel for England, and while on his passage was restored suddenly to reason. Mr. F. had previously been subject to occasional aberration of mind.—*New-York Observer*.

**Death of Bainbridge.**—Commodore Bainbridge died at Philadelphia on Sunday last, in the 60th year of his age. He was to be buried on Monday with naval and martial honors.

**Cholera at Princeton.**—This rumor is contradicted by some papers, but we have seen a letter from a student there, dated the 19th, stating that a respectable female died of that disease that morning, after a few hours' illness, in the house opposite to that of our informant.—*Boston Spirit of the Age*.

**Sad Accident.**—On commencement day, the 24th, at Union College, Schenectady, a young gentleman of the Senior class, who was appointed to deliver an oration, went to bathe in the Mohawk, at 4 o'clock in the morning, got beyond his depth, and was drowned. He was a gentleman of fine character and high promise. The young men in his company made exertions to save him, but in vain.—*Id.*

**The Canterbury Affair.**—The Emancipator asserts on the authority of Mr. John G. Whittier, that the excitement against Miss Crandall first arose from her admitting a pious negro girl, who wished to qualify herself for the employment of teaching, into her school, to which no colored pupils had then been admitted; and that the opposition thus excited against her, led her to establish her school for colored Misses. We wish to know, for a certainty, whether this is "the truth, the whole truth, and nothing but the truth." It makes the Canterbury affair much worse than any former account of it.—*Vt. Chronicle*.

The students of the Alabama University, located at Tuscaloosa, have recently formed an Anti-Gambling Society, and passed a spirited set of resolutions against the practice of gaming.

Hon. A. H. Everett has been appointed to deliver an oration before the Literary Societies in Amherst College the Tuesday preceding next commencement.

At a town meeting held in Lowell last week, the town refused to instruct the Select men to license the Manager of the theatre by a majority of 117. There were 829 votes cast.

One of the New York and Liverpool packets having become a temperance vessel, takes passengers at 40 dollars less than the usual price. Business of all descriptions is conducted 40 per cent. more economically where there is no strong drink.

Two boys belonging to American whale ships have recently been taken off of Chatham Island. They had been on the island six months, and had subsisted during that period on raw terrapins.

Nothing more strikingly exemplifies the prosperity of the colonists at Van Dieman's land, than the character of the advertisements in the different newspapers. The papers last received are filled with advertisements of stagecoaches, omnibuses, carriers' waggons, &c. proceeding from Hobart Town, to various places in the interior; and all other kinds of advertisements which are usual in a land of trade and plenty. The country is continually receiving fresh emigrants from Great Britain and Ireland, and also from the East Indies.

The History of the Hartford Convention by Dr. Dwight, the Secretary of that body, will probably be ready for the press in two or three weeks, and will be published in as short a time thereafter as the nature of the case will admit.

Seventeen churches it is said, have been built, within three years, at Pittsburgh: there are now 27 churches in that city.

Mr. O. Hussey, of Cincinnati, it is said, has invented a machine for cutting wheat, or any other small grain, by horse power. It will, when propelled by two horses, cut as fast as eight persons can bind, and does the work well. A fair trial has been made of it, in the presence of several members of the Agricultural Society of Hamilton county, and met their approbation.

Building in Philadelphia, says the Chronicle, has gone on thus far, during the present year, with a good deal of vigor. In the Northern part of the city, especially, great improvement is every where visible. The changes which every two or three years produce are indeed surprising.

Black Hawk, with his companions, arrived at Detroit on the 4th inst.

A gentleman of New Haven, Conn., has several volumes of the first newspaper ever published in England. It was commenced in 1558, and is entitled "The English Mercurie,"

which, by authority, is imprinted at London, by Christopher Baker, her Highness' (Queen Elizabeth's) printer.

A singular and fatal disease, says the Utica Sentinel, is prevailing at this time among the horses in this vicinity. They are seized without previously exhibiting any illness, and immediately lose the use of their limbs. The proprietor of an extensive livery stable in this city has lost six within a few days. He does not entertain the opinion that they are diseased. Messrs. Parker & Co. have lost nine horses the last week with the same symptoms.

On an estate on the Mississippi river, a short distance above New-Orleans, owned by General Wade Hampton, it is said, that out of fifteen hundred slaves, more than seven hundred have been destroyed by the cholera.

By our Philadelphia papers we learn that a book has been published in that city, entitled "Letters on Slavery, addressed to the Cumberland Congregation, Virginia, by J. D. Paxton, their former Pastor. The work is highly spoken of by the Presbyterian, Philadelphian, Luminary, and several other papers.

The Rev. Dr. Popkin has resigned the office of Greek Professor in Harvard College.

It is believed that Trask, the furious lunatic, has succeeded in making his escape into Canada.

A large party of Oneida Indians, under the charge of the agent, Mr. Savage, left Buffalo a few days since for Green Bay, in the schooner Globe. They numbered in all, men, women and children, 145—were well provided with every thing necessary to render them comfortable in their new habitation, and seemed happy in the prospect before them.

The number of passengers over the Saratoga and Schenectady rail road during the week ending on Saturday, including pleasure parties between the two villages, was three thousand five hundred and fifty. The whole number from the commencement of July up to that period, has been rising 10,000.

A man residing in East Haven, Conn., was bitten by a rattlesnake last week, and died in half an hour. The snake was about the unfortunate man's wood house, and was not perceived by him until he felt its fatal fangs.

A few days ago, says a Paris paper of the 11th, General Lafayette and Count Pozzo di Borgo met to sign as witnesses to a marriage contract. The General signed first, and on handing the pen to the Russian Ambassador said, "I imagine, Count, this is the only treaty we shall ever sign together."—"Who knows?" said the Count. "God grant then," replied the General, "It may be the treaty declaring the independence of Poland."

## FOREIGN.

The ship Lowell, arrived at Boston Tuesday last, has brought Liverpool papers of June 21st. The news is not particularly important.

A letter from Richard Londer, dated "River Nun, (Africa,) Oct. 26, 1832," states that the Niger expedition were all well. The seaman who was the bearer states that they had reached the Eboe county before his leaving the Coast. The steamboats stemmed the current of the Niger "bravely."—*Spirit of the Age*.

**Still Later.**—The Packet ship Roscoe at New-York, has brought English papers to June 25th, and French to the 18th.

The great question relating to the East India Trade has passed the House of Commons, by which this immense trade is to be thrown open to all British subjects. The bill is to be taken up in the House of Lords on the 28th of June. The great question as to the Abolition of Colonial Slavery having passed the House of Commons, to give the Planters twenty millions, appears to remain in suspense, to wait the issue with the House of Lords.

Nothing has been done in relation to the Bank Bill.

The great exciting subject before the House of Commons, is the Irish Church Reform Bill which is supposed will pass up to the 22d. Various amendments had been made. The discussion had not closed.

The Liverpool Market presents (says the N. Y. Advertiser) a very favorable appearance. The sales of cotton for the week was 30,370 bags, at full prices; sugars without alteration; a good demand for coffee; turpentine advances, and ashes firm. In London, sugars were without alteration; coffee had risen. United States Bank Stock is quoted the same as by the last arrivals.

The London correspondent of the Journal of Commerce says, "Excitement is on the increase. Every day is adding to the feverish state of the public mind." All departments of mercantile enterprise appear to be in a very satisfactory condition in England and on the continent.

The French Chamber of Deputies has postponed the consideration of the treaty with the United States until another session. The ministers seem never to have presented the subject to the Chambers until now. Marshal Soult, President of the Council, said in the Chamber of Deputies that "Government had not entertained the remotest idea of evacuating Algiers."

The brothers of Portugal are still looking each other in the face, but without any decisive conflict.—*ib.*

**MEXICO.**—The N. York Gazette says, accounts from Tampico have been received, via New-Orleans, to July 4th. That place had been in a state of great excitement for several days, owing to information having been received that the garrison at Metamoras had declared in favor of the plan of Morelia, and that it had despatched a body of troops to take possession of Tampico, who had already arrived within a day's march of it. Tampico was in a poor state of defence, but every preparation was making to prevent their entry.

The Cholera had entirely disappeared from Tampico.—*Spirit of the Age*.



POETRY

ORIGINAL ODE

BY PARK BENJAMIN, ESQ.

[Sung at the Young Men's Celebration, Boston, July 4th, 1833.]

Above our country's peaceful shores,  
Still high the bird of Freedom soars,—  
To-day—where floats his mighty wing,  
Our country's trumpets loudly ring—  
To-day—where rests his glorious eye,  
Our country's banner greets the sky!

Spirit of Freedom! here we stand  
The youthful and devoted band;  
Though 'mid our ranks no armor gleams,  
No star-embazoned pennon streams,  
Our hearts are thine, and thine shall be,  
While life is warm and mind is free!

Upon thine altar glow the fires,  
Kindled by our departed sires,—  
Their sons would feed the sacred flame,  
And fling new lustre round thy name,  
Till earth, through all her realms, is bright,  
With thy unfading, perfect light!

Then, Heaven-born Spirit, let thy ray  
Descend upon our hearts to-day;  
Let moral beauty, knowledge, truth,  
Like guiding stars, direct our youth;  
While o'er our country's peaceful shores,  
Thy banner floats, thy eagle soars!

MISCELLANY.

From Spurzheim on Physiology.

PHRENOLOGICAL OBSERVATIONS MADE BY DR. SPURZHEIM, AT THE MONITORIAL SCHOOL AT BOSTON, MASS.—Soon after the commencement of Dr. Spurzheim's lectures in Boston, understanding that some peculiarities of my school had led him to express a wish to visit it, I desired a gentleman to invite him to visit the school whenever he pleased. He came, October 3d, accompanied by the gentleman before mentioned. It had been previously hinted to the pupils that Dr. S. would visit the school, and they, having imbibed the notion that he could see farther than their teacher, were by no means at ease, when a very tall, stout man, with an exterior rather forbidding to children, was introduced. The first impression upon the minds of the pupils was unfavorable, but the countenance of the Doctor, which expressed the delight he felt at the sight of so many interesting subjects for the exercise of his skill, soon removed all apprehension.

The children were engaged at their desks in a variety of exercises, and I requested him to walk freely among them, remarking that he probably did not wish to see any exhibition of their acquisitions. This, I said, because I wished him, if he gave any opinions, to do it while entirely unacquainted with the points of excellence which would naturally be developed by any exhibition.

I had just corrected some pieces of composition, and I remarked to him that one short piece seemed to have such a phrenological bearing, that it might amuse him. He read it, and said he should like to see the child that wrote it. I told him where she sat, and we carelessly walked in that direction. —Before we reached her, 'Ah,' said he, 'caution.' 'Ask her,' said he, 'whether she ever heard any discussion upon the points touched in her theme?' 'I asked the question, and she, blushing deeply, replied, that she never had heard any one speak on the subject.' 'Well, my dear,' said he, 'you have not given your own opinion; to which side of the question do you incline?' She hesitated, and he turned to me and said, 'Caution will take time to consider.' She then gave her opinion with great modesty, and it happened to favor his views of the subject. 'A fine head,' said he to me, a fine head. What conscientiousness, and what firmness! A fine model of what a female head should be.

Caution is characteristic of this young female, who was then about fourteen years old. She is almost timid. Her talents are not so brilliant as those of some other pupils, but her perseverance which I take to be the product of her firmness, has always enabled her to rise above common pupils, and to rank with the best. With a perfect knowledge of her character, having had her under my care more than seven years, I could not have described her peculiar excellencies as readily as he did.

As we turned to proceed back to my desk, he laid his hand on a little girl about five years old. 'Fun, fun,' said he, and laughed, 'Courage too,' said he, 'look out for her pranks.' The child had only been my pupil three or four days, but she had already exhibited symptoms of insubordination. A few months more experience proved her playful to excess, and so courageous in the pursuit of fun, that she disregarded the restraints I usually impose upon insubordination and inattention.

I next called up a little girl, whom he pronounced quick at figures. She is the quickest I have ever seen in the elements of arithmetic. I then called up the head and foot of a class formed of three or four classes that I had been reviewing, and asked him which was the best arithmetician. He instantly pointed her out, but said, 'the other was not deficient.' She was not, when compared with the classes below her.

By this time the curiosity of the pupils was so much excited, that all regular work was interrupted. Children that had been called, remained standing around the Doctor, and in a short time others joined them, and he had an audience of twenty or thirty. He was a decided favorite. At this moment, a few of the larger pupils brought forward a Miss about thirteen years old, who had, they thought, a very small head, and requested Dr. S. to tell what her head was good for.

He turned to me and said, 'Imitation, oh how full!' I asked him how it would be likely to show itself. 'In mimicry,' said he, 'as likely as in any way. Is she not a great mimic?' I had never suspected her of any such disposition, and turning to her companions, I asked them if they had ever seen her attempt to mimic any one? 'O, sir,' said they, 'she is the greatest mimic you ever saw. She takes every body off.' This was news to me. 'You may rely upon it,' said Dr. S., 'she will be taking me and my foreign accent off before I leave the room.'

About fifteen minutes afterwards, he jogged my elbow, and pointed behind him, where I saw this Miss putting her hand upon the head of her companions in the very peculiar manner of Dr. S., and saying in his accent, 'You, Miss, have the bump of so and so, and you, Miss, have the bump of so and so?' He laughed heartily at the verification of his prediction. He said she had courage, much self-esteem, and little caution, and must be guarded, or her imitation would be inconvenient to her.

STEPHEN BORROUGHS.—Who is not familiar with the name of Stephen Borroughs?—and yet who has heard any thing about him for many years? One of our exchange papers says he "is now living at Three Rivers, Canada, in a state of poverty." We have no idea, that this distinguished individual has been a sinner "above all men;" and yet his name has been associated with ingenuity, crime and roguery, from the days of his childhood. This world is not a state of retribution; but still the life of Burroughs has afforded a practical illustration of that divine maxim, "The way of transgressors is hard." He was several times imprisoned while he lived in the State, and once, at least, served a term of three years in the Penitentiary. Since his residence in Canada, he has, we believe, for many years, executed systematically, a scheme of forgery upon banks of the United States, in the regular sale of spurious bills, under the appellation of "pictures." But, with all his ingenuity for whatever he had occasion to turn his attention, and especially for this species of trespass against the laws of God and man, he has not rendered himself opulent. He is now in a state of "poverty."

There is, however, no person of his character, with whose biography we have been acquainted, whom we have been more disposed to pity, than Stephen Borroughs. He was undoubtedly ruined in his childhood. Has he then been properly treated, there is a probability, to say the least, that he would have been as distinguished for usefulness to his country, as he has been for his talents and crimes. In his childhood he was not vicious, in the ordinary sense of the term, but inclined to a playful roguery. This was soon misconstrued into maliciousness, and Stephen was denounced as the 'worst boy in the whole neighborhood.' Every piece of mischief or depredation was instantly, without investigation, attributed to Stephen Borroughs, and he was made a "scape-goat," to carry the sins of all his play mates, as well as of older and bigger rogues in the town. The consequence was, he lost his character, and became reckless. This laid the foundation of his subsequent notoriety for crime and infamy; for when a child or even an adult, becomes "bankrupt" in character, we may consider his ruin as almost inevitable. The life of Borroughs, then, is an awful warning to parents, guardians, and all other persons, to be careful and tender of the reputation of children. 'A good name is rather to be chosen than great riches;' but if children once become proverbially vicious, it will be next to a miracle, if they are ever, even with the best advantages, rescued from ruin and wretchedness.

Stephen Borroughs was the son of a clergyman.—*New-England Telegraph.*

DEFINITIONS.—Two lads were passing our office the other day, deeply engaged in conversation, when one said to the other—"Bill, what do the people mean by a wizzard?" "A wizzard?" answered Bill, "a wizzard?—why Bob, don't you know what a wizzard is yet? A wizzard is a kind of a wizzard." "But," rejoined Bob, "I don't know what you mean by a wizzard." "A wizzard!" cried Bill, opening his eyes in astonishment at his friend's ignorance, "a wizzard is—a sort of a wizzard."—*Canadian Cowntant.*

The boy, in our opinion, made out very well. We looked into a large dictionary a few days since, to find the definition of "sulphur," and learned that it was "brimstone." Here was a clue to the matter, and so we turned back upon the leaves to see how brimstone should be defined, because that would settle the question at once, and we discovered that "brimstone" was "sulphur."—*U. S. Gaz.*

CURE BY CONFIDENCE.—The following anecdote, which was lately communicated to me by Mr. Coleridge, will not only illustrate a trait of character, but furnish a salutary lesson to the credulous patron of empirics. As soon as the powers of nitrous oxide were discovered, Dr. Beddos at once concluded that it must be a specific for paralysis. A patient was selected for the trial, and the management of it was entrusted to Davy. Previous to the administration of the gas, he inserted a small pocket thermometer under the tongue of the patient, as he was accustomed to do so on all occasions, to ascertain the degree of animal temperature with a view to future comparison. The paralytic man, wholly ignorant of the nature of the process to which he was to submit, but deeply impressed, from the representation of Dr. Beddos, with the certainty of its success, no sooner felt the thermometer between his teeth, than he concluded that the talisman was in full operation; and, in a burst of enthusiasm, declared that he already experienced the effect of its benign influence throughout his whole body; the opportunity was too good to be lost—Davy cast an intelligent glance at Mr. Coleridge, and desired the patient to renew his visit on the following day, when the same ceremony was again performed, and repeated every succeeding day for a fortnight, the patient gradually improving during the period, when he was dismissed as cured, no other application having

been used than that of the thermometer. Dr. Beddos, from whom the circumstances of the case had been intentionally concealed, saw in the restoration of the patient, the confirmation of his opinion, and the fulfillment of his most ardent hopes—nitrous oxide was a specific remedy for paralysis! It was criminal to retard the general promulgation of so important a discovery; it were cruel to delay the communication of the fact until the publications of another volume of his "Contributions," the periodical magazines were too slow in their rate of travelling—a flying pamphlet would be more expeditious, paragraphs in newspapers; circulars to the hospitals; such were the reflections and plans which successive agitated the physician's mind, when his eyes were opened to the unwelcome truth by Davy's confessing the delusion that had been practised.—*Paris' Life of Davy.*

EARLY TEMPERANCE EFFORTS.—The call of the State Temperance Society, for any information concerning early efforts in promoting temperance, will doubtless result in furnishing the public with some interesting accounts of efforts otherwise unknown. A Mr. Mitchell, writing from Illinois, states in the last Recorder, that he brought the subject of entire abstinence before the Quarterly Methodist Conference in Virginia, as early as 1797, and that they unanimously adopted the following resolution: "That we, the members of this Conference, do pledge our honor as men, and our word as Christians, not only to abandon entirely the use of ardent spirits ourselves, except as a medicine, but also to use our influence to induce others to do the same." It will be observed that here is the very spirit of the modern pledge, and the obligation has a more solemn form. This veteran temperance agent says, "he has built three dwelling houses, several barns and other buildings, and reaped forty harvests, without one drop of ardent spirits." Farmers, mechanics, mark what can be done when a man has a mind to the work.—*Albany Journal & Tel.*

The last number of the North American Review, in an article on the Penitentiary system, has the following anecdote of Captain Elam Lynds, now superintendent of Auburn prison in the State of New York:—"One of the convicts at Sing Sing, having been subjected to punishment had vowed the death of Captain Lynds, the first opportunity. This threat coming to Captain Lynds's ears, he sent for this convict, received him alone in his bed-chamber, and, without appearing to notice any thing peculiar in his manner, directed the convict to shave him. The convict performed the operation, without any attempt at violence. When it was over, Capt. Lynds dismissed him, telling him that he heard he had threatened his life, but that he knew he would not dare to attempt it; and that he had sent for him alone and without arms, to let him see how little he feared him."

PASTEBOARD ROOFS.—Roofs of out buildings in Holland have been covered with pasteboard cut into squares, and dipped repeatedly in boiling tar, until thoroughly covered and impregnated with it and then dried in the sun. The pieces are then placed smoothly on the roof lapping at the edges, and fastened with nails. It is stated that these roofs are a great security against dampness, and that they last longer than shingles.—*Bib. Univ. Nov., 1832.*

The Monmouth, (N. J.) Enquirer, says, "Some fifty years ago, a poor Irishman emigrated to this country, and settled in the county of Middlesex, in this state, in a little shantee, to which were attached some half-dozen acres of light land; whilst located there he became the father of several children, and among the rest of the present John M'Lean, now one of the Judges of the Supreme Court of the United States."

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